

LUNCH/COFFEE  
Barn, Warwick  
GROUP II  
Saturday  
September 5, 1970

[REDACTED]  
Must Remain in  
Transcription Room

LUNCH .

MR. NYLAND: John starting the machinery reminds me a great deal of the custom in the church I went to when I was young. We had the custom in Holland that there was a minister who preached and another person, perhaps you might call him one of the elders, who would read first certain sections <sup>out</sup> of the Bible. The minister was on a higher pedestal and what was called the Vorleser that it is, the man who reads before, he was a little lower. But <sup>then</sup> --so, when the minister appeared on the pedestal on his little <sup>(check)?</sup> cathedra, the sermon could begin, but it could only begin after this man had started to read the Bible. So, <sup>a</sup> the sign was given that he could start. So, he <sup>wrote--he--he</sup> read, and when he was finished, I remember that he then indicated by means of turning around and looking up at at the minister: "now you can start." I think he even had a little bell that he could indicate to the organist that he could also start. But I remember that that question came up once, and in order to justify what he felt about it, he said : " well, <sup>after all</sup> I read God's words, and the minister only speaks his own". And that was his distinction. And so John, when I hear this battery going off, I wait until the high sign is there, <sup>and so</sup> then I can speak my ordinary little language. I would almost say John, you talk the mechanical language.

But- All joking aside, it only was a little reminiscence out of my very early youth. But you know how sometimes such things have such an impression when you are at that kind of an age and they stick with you, all through your life, and it is quite idiotic how at times it happens to come in the front of your head and then is formulated as a memory. And at the most inopportune moments they come-- sometimes come and they affect you at that time quite unnec-- non-necessarily and also interfering with the regular train of thought. So it will take a little while before I get now going, as it were, in what I want to say.

I want to say something that is important for all of us and which I <sup>don't</sup> do not think you really understand well, and if you do understand it, you <sup>don't</sup> do not behave in accordance with it. You see a little pattern over this year, I hope.

You see the concentration of certain subjects in meetings to be condensed, to try to get in meetings certain things that I believe are important as subjects, which I feel we ought to talk about and also try to illustrate them and to put them against the background of Work, so that there is an accumulation of such kind of meetings and tapes which I believe could become valuable. Now in order to make them more accessible so that <sup>a</sup> in the future you can <sup>really</sup> really go, <sup>let's</sup> let us say, to a file, and find what you want, we made an index, we make resumes. We ask even other cities to help us with that -- to make a fundamental index. Try not to have mistakes, try to concentrate on that kind of work by thinking and having the chance to think about it quietly. There is a great deal of organization work of that kind that is simply added to the ordinary affairs of an office which has to run and function. And I am, every once in a while, quite cantankerous.

And I am sometimes an irritable old fool, stuffy and <sup>a</sup>fusspot. I know that, but I do it simply ~~not~~so much because it is my nature but because I think there is a very definite necessity of understanding the place of this kind of Work for us as a whole, as a group, and to build up something that could become of much more use in the future when I do not talk anymore. And although that particular period might start in November as I have said, there will, of course, still be opportunity that I will talk because you cannot -- you cannot stop me. I am very much the same as with Bach. He wrote one fugue after another, and the question came up. "How can we stop him?" And <sup>the</sup> answer that was given said; "the only way to do it is chloroform him." You see, it was his nature and he had to. I think with Bach. It was quite definitely for him a necessity to put in music certain thoughts, <sup>5</sup>idea<sup>s</sup>, feelings and all what he had in relation to an emotional state which, religious man as he was, he felt it was necessary to leave for, maybe, pps-- poste-- posterity. But he also found himself lacking time, and if you know something about <sup>fugues</sup> ~~fugues~~ and the way contra-<sup>puntal</sup> ~~punct~~ music is written, it is based very often on the fundamental note expressed in the bass, and that because of that not having time to work it all out, because it is quite tedious to write music, he would simply indicate what was the melody of the bass, and that would give the general construction of the fugue. That is the way he saved his time.

When I talk, I try to relate many things together, condensing them, and perspectives which appear to me, and which I think are useful in order to give a totality of what is inner Life as development when one is engaged in it in ordinary life and has to undo ordinary life partly and build on it something of a new kind of a structure. So for that an office exists, and also our resumes and the index, and ultimately,

it will be of help to FIREFLY writing which I hope I will get at it next year. I want to tell you something about that office. You <sup>don't</sup> ~~do not~~ treat it as an office at all. You do <sup>it</sup> ~~not~~ make allowances for those who work there, like Jean and like Ginger and like Jessica. You do <sup>it</sup> ~~not~~ pay attention to what I have said already six months ago, that no one should get into that office unless it is <sup>on</sup> business. And I feel very much locking the door and not even allowing you to knock, because I do <sup>it</sup> ~~not~~ believe many things are so goddamned important. When it is a telephone call you may have to make, there is a telephone outside. If there is an emergency that you want to buzz me, you can do it in the kitchen. Why bother the office? Why disrupt them? Why not acknowledge that they have a task to do? And that they want to concentrate on that and it is already difficult for the three of them to work together. They are different types, ~~and types~~ and sometimes they may quarrel a little bit among themselves. But it is not necessary for anybody <sup>everybody</sup> who just feels like it, to come to that office when you feel like that. It is not your place.

The Barn still has to become much more <sup>quiet</sup> ~~quite~~. The Barn has to be, and will be, it will take on the aspect, I <sup>ve</sup> ~~have~~ said it, of a church. And by that I do <sup>it</sup> ~~not~~ mean in any limited sense, the kind of a feeling you get when you enter, as if it is <sup>the</sup> Holy Script, written in some way by means of a building. I mean your attitude has to be in s--- such a state that you come here and remember yourself. And when you do that, you will ~~remember~~ the office, and you will be a little bit more quiet and not as insi<sup>s</sup>tent and not as obnoxious as you sometimes have been. I do not wish it. I <sup>ve</sup> ~~have~~ ~~threatened~~ that I would come and sit here all of a sudden, just like a policeman who hides behind a bush and then when you are going <sup>too</sup> ~~to~~ fast, all of a sudden he comes out and here is his car and he catches you. I am not that kind

of a person. Where is your responsibility? Where will you start growing up? Why don't you begin at home? Right here in this Barn with an office and give respect to those people who are honestly trying. And as I say I am not very easy to work for, and I am sometimes quite terrible because I can buzz, hang up, <sup>re-</sup>right after buzz again, and hang up, and get irritable, and then buzz again, and then be very nice and mellifluous and lovely. That is sometimes my state. And they have to work to do. And they have a responsibility. There is time that is needed sometimes for copying tapes for those who want to listen <sup>to it</sup>/. For your benefit. Or for those who want to make tapes and copies have to be made when they go to other cities. Why don't <sup>you</sup> understand a little bit of the general affairs that are taking place? The pottery is now out of the way. It is now for the workshop and the toys. We need also quiet, to be able to think, how to put a baby chair together, how to make things work and not this constant, ~~which~~ I hear every once in a while because sometimes I know that when the telephone is off the hook and I happen to be listening, I hear the noise. It is not that I have to be here. I can imagine very well. My fantasy is extremely well developed. I know what goes on, and it is not right and where the shoe now fits, will you please make it fit and do something about it. I don't want to tell you these kind of things because it seems to me so self-evident. Sometimes I ask what is it as <sup>a</sup> school? Of etiquette? Like Amy Vanderbilt writing a book on how to behave? Where do you sometimes come from? What is there in you sometimes that is just lounging and slouching around? As if you are not even alive and worse than a little mormel of a cat, who has sense.

Sometime ago I talked about the kitchen. People have work to do here. You understand now what I mean? They want to Work. They want to do certain things right. They have loyalty.

They know that it is sometimes very difficult, but they want to do it in such a way that it is useful to the group as a whole, and you still don't understand certain things when you feel you can live your own life, and you can but not here, not at the Barn. At the Barn you become part of a group. At the Barn there is group life. Your own life, you can go wherever you live. It doesn't matter <sup>as far</sup> as we are concerned; it does matter for you, and being used to live in a hovel and all kind of dirt around you, of course you bring it <sup>with</sup> you in your attitude. And then, of course, I have to step on <sup>it</sup> a little bit. It <sup>is</sup> not the right kind of behavior. It ~~is~~ not in the direction of a wish of a man to grow up. Your behavior many times is still quite stupid and it does not belong. I don't want to make it a convent. I don't want monks to walk around with a rosary, babbling a little bit to themselves, "Ave Maria".

Naturally we want Life, and we want to have ordinary life, but really, ordinary not extra-ordinary, down below the level of the Earth. That <sup>is</sup> where this kind of behavior belongs. You will help Jean and Ginger and Jessica. I insist on that. I want you to recognize them for what they are doing with responsibility. That is where this office is. That <sup>is</sup> where the Barn is. That is how we want to maintain it. Together with the people who take care of food. People who have responsibility also in this Barn, then <sup>this</sup> Barn--, like the workshop or like the printing plant or like jewelry in the little building, that we take care of each other's work and recognize it, and that in doing that, you will grow up from a little baby which you are once in a while, quite dumb, into a knowledgeable kind of a man who can start to become proud if he could write 'man' with a capital M. And I don't want to say, "please do it." I simple say, "you'döt it", and no further fuss. I expect it.

The Barn for me, I have said many times, is holy. It has a quality. We want to endow it with that quality and we want to keep it that way. There is a definite reason we have this barn. It is not like a building even that we have put up. It is something we fortunately happened to find, and we can adapt it, and we will continue to live in that kind of an atmosphere which for me, whenever I enter, it is always for me a question, "where am I, how does it all of a sudden happen to come, where is it now, should it be like this" ? I question it because one has to be careful to remain honest to one's principles. ...

So Peter, you play a little bit if you will.

To Gurdjieff. ( Drinks toast ).

#### COFFEE:

MR: NYLAND : What is really the most important aspect of Work ? The aim of course is obvious. One would like to become a Conscious, Conscientious Man. Definition of man may vary with different people, because it will be based on what they have experienced, whatever may have been influencing them during their life, or whatever experiences they had had that they had to digest, and either couldn't or if they could, what they extracted from it . So it is not easy to agree on the term ' harmonious '. It may be made up of different kind of notes dependent on the life of a person, also where he lives. And of course also, how much experience he has had, how long he has lived, how deep he has lived, that is, how much has he taken in, how much has he suffered, how much has he had a wish to grow up. So it is not that what I mean; what is needed in the attitude towards reaching that kind of an aim. It is not self-knowledge either, because that changes, and one hopes that gradually one acquires more knowledge of oneself, and that the knowledge becomes more and more reliable. But then, when we say it that way, as reliability,

you introduce a different kind of element. We can say, ' impartiality ', in order to come to conclusions about oneself which are as close to absolute as one can make them, But even that is partly an aim, and the way one wants to develop, is to try to be honest with oneself. It is really that honesty that is <sup>very</sup> crucial in the wish to grow up, in the wish to become a man. Because honesty has nothing to do with the description of an aim. It has to do with the Work itself and the attitude that should be when one is engaged in Work, the attitude that should be towards oneself, and the realization, of course, of certain facts which become apparent, and when <sup>they</sup> have been collected, more or less in an objective manner, and they cannot be <sup>re-</sup>phrased in order to make it a little bit more palatable to yourself, that they have become facts which have to be accepted or not at all. It is that kind of a search for truth and the acceptance of oneself as one is and then to have <sup>the</sup> ability to live with it. <sup>It</sup> Honesty requires that one says this and that about oneself either as yes or no. It includes the admittance that one may have a wish but it is not fulfilled; that one <sup>has</sup> an aim, but that one is still far away from that aim ; that it describes <sup>the</sup> condition of a person at the moment <sup>when</sup> when he makes that statement, and then when it is honesty with himself, he will have to introduce an element of himself which we call Conscience. And the Conscience becomes extremely important as a measure for a person to be able to remain honest, because if he starts to monkey with his Conscience pretty soon he will interpret his honesty in a different way. He must be very exact about it and he must dare to face it. He must even dare to face a statement of himself that that he cannot do certain things. Honesty requires that, and it is very necessary to <sup>see</sup> it that way because, when it is necessary, one must be able to tell it to other people. I know well enough that every once in a while I hold up an aim for you. Rather we describe what it ought to be for a person who wants to Work, and what that kind of an aim should be and without any further description, simply makes statements, one ought



to be able to do this or that. And when I say it sometimes, it is implied that I expect you <sup>that you</sup> can be -- will be able to do it. You see I must take that standpoint because if I start to put a little water in the wine and dilute it, you then will lose your own honesty because then practically everything would be perfectly permissible, simply by the statement that I am not there as yet, which may not be the truth at all. Because you may be quite a distance away but in order to appease yourself you will say, " I am not there as yet ", without having a very definite statement for yourself that you know where you are.

Now it is not necessary all the time to talk about oneself. There are certain experiences which you must keep to yourself, all by yourself. Those are statements which do not involve anyone else. They are statements between you and your Conscience and whatever has made your Conscience be what it is now, and to what extent this Conscience is in touch with a higher form of being, if one wishes to strive towards that. I have said it is private life ; it is between me as I am and sometimes the way I would like to be. Without even wanting to describe it, I come to a conclusion within myself that I want to try, and about that kind of trying, I have no desire to tell others that I try. Because it doesn't belong to them. It only belong to me. So there is a great deal of information that will remain secret and only accessible to yourself. That is why when one talks about sitting in your inner chamber at the end of a day, and you contemplate, and you may even see the activities of yourself unroll and again live through them, as if they happened at that moment, although you do know they have already passed and there is no way of bringing them back. That then the honesty is only for yourself, Honesty which has to be expressed to others always involves a kind of relationship with others. So that they then are entitled to your honesty and to share it. So that you dare to make a statement because you have an obligation. Certain things sometimes are

expected of you in ordinary life. When they are there and you cannot in all sincerity fulfill them, you have to tell. You must not just assume that the other will understand because in most cases, they don't. They will not give you the benefit of the doubt. They will give you the benefit of their <sup>criticism</sup> criticism and the benefit of their jealousy. You have to avoid that kind of situation. You have to make a statement, " I cannot do this, please now relieve me of my other obligation which I have. I will come back when I am finished with myself and can come back". Then again I will take on the obligation which I now must leave because my honesty requires that I understand myself the way I am, and one must talk. It is not based on assumptions. It is not based on hoping for the best. The honesty means I make a simple statement and then let it go. You have to have enough strength to say such things. This is what really I mean by an honesty among people in a group. I don't touch at all about what is your ~~private~~ life and what ever is <sup>the</sup> requirement of honesty there, because that belongs to your Work, and that belongs so completely to the Wish to build up something within yourself, and simply for lack of better words, we call it Kasdjan and Soul. But that is your own architecture and there is no one in the whole world, I would almost say. not even God, who can tell you that should build it differently. You must build it in accordance with your ability, with your honesty. You must have the assurance for yourself that you can use words which belong to you, that is, the kind of conclusions you have reached when you were living unconsciously, or partly conscious perhaps, partly interested in a development of your inner Life and not at all in accordance with the rules of Objectivity. And you may have your own terminology for a little while and try to explain sometimes about your own Work, even to yourself, that what you understand. But you see it limits you if you keep that up too long because no one can expect to understand your language .

So for that reason, we do talk about Work, and we talk about a certain kind of terminology - a language which I feel all of us must learn. We go by the grammar which we call ALL AND EVERYTHING, because that is the basis of our discussions and that is where this kind of wisdom comes from & put together in a strange kind of a form. We know that. We know that ~~the~~<sup>these</sup> sentences are sometimes hiding truth which are difficult to get at. That is sometimes even because of such a length<sup>th</sup> of one sentence may be taking up a whole page. It is boring, and it requires a special kind of an effort. But also you have to understand why. Because if you then are willing to make that effort something takes place in you which make<sup>s</sup> you more open. Every time that you are honest, it makes you more open to receive what there is - and if you are interested in knowledge of yourself, honesty is a requirement - an absolute requirement. What you will get from <sup>the</sup> outside world, at least one hopes that, is also honesty in return, or perhaps, silence. But you are not stating certain facts in order to be admired or to be cared for. You are stating it because of your own development which requires it. And then the opinion of other people need not touch you at all. The strength that can develop in your character is not dependent on what someone else tells you. Not even if that person hopes and expects and wishes you to be different or to be able to take on certain task. You take what you can and do not take what you cannot. You have to learn to be honest with yourself in that respect, and then stand on your own conscience because then you can defend yourself and your actions.

Gurdjieff taught that way. He would give certain indications and suggestions to people. It sometimes looked very strange what he did, and sometimes it was utterly incomprehensible why he would do certain things to certain people when they afterwards would relate it, which did not happen any too often, because many of these suggestions were made in private and no book will ever be written about such experiences.

But every once in a while, a kind of an encounter with Gurdjieff would leak out, and one would then become quite amazed. Why did Gurdjieff say things in a certain way? Why did he offer that kind of assistant -- assistance? Why did he make a suggestion which seems so absurd and sometimes even crude? But you see, again, it is the way by which he wanted to teach. Here you are, facing with a problem. I will give you a suggestion and maybe you can take it, and if you cannot take it, your conscience will tell you because I want you to develop a Conscience. I do not want you to do it because I say so. That was Gurdjieff and that was the <sup>right</sup> kind of teacher. Because a person has to develop his own maturity, that is in line with his personality, and his personality is entitled to it. Because that <sup>is</sup> the aim of the form of a man on this Earth - to develop in maturity. What is really maturity? It <sup>is</sup> a certain form of knowledge to which one is not attached. It is based on that what one knows, and knows so well, that there is no further questioning. It is maturity as a realization in ordinary life in which then one's feeling and one's mind happen to agree, and the maturity then becomes a trait of one's character. When one lives that way, and one year after another of experience in ordinary life and remaining unconscious can help a person to become ultimately free from a variety even of manifestations, and sometimes going deeper than a manifestation to become free from the motivation of one-self or of other people, and on that two older men can confer even sometimes without using words. You remember it is said of Carlyle and Emerson when Emerson visited Carlyle in Scotland, they knew, of course, of each other. I do not know if the story is true or not, but Emerson came and sat down in his room and there was Carlyle opposite. And there they sat and did not talk. And after about one hour, Emerson got up and <sup>he</sup> said, "Thank you. Thank you very much", and then he left. I do not know if the story is true but if it is not, there is truth in it. It is realization at certain times when words are not needed at all. And where there is a relationship then established by means

of a feeling and perhaps even a deeper emotion, or where a mind can meet a mind and having done away with all the different ingredients which make up blue sky and talk about a lot of nonsense, when that debris out of one's mind has been dismissed and thrown out, something very essential remains, and that what remains need not be put in any — into any words. One can call that a feeling because usually when we cannot find a word for certain concepts, it belongs to a realm of feeling, and at the same time there is such clarity, that it belongs to the realm of an intellect. And that is why I say maturity makes the realization between mind and feeling as if they gradually have become one — as if such two centers, then become important, and that then the maturity determines<sup>e</sup>, because of its importance, and because of its unity between two centers, is then predominant over that what may be desire of the body. You understand how then the body gradually finds its proper place in an unconscious way. It does require time and we do<sup>n't</sup> not have that — not long enough in our lifetime, but it does happen in the consummations of different karmas over different periods. So that what one settles in this life, you don't have to settle again. What you don't settle, you take with you. You come back in some way or other, somewhere, — it may not be on Earth, — but your life will continue with all the different attributes and adjuncts that belong to it and still adhere to it, and there will still be that kind of opportunity to try to understand it and by means of understanding, getting rid of that what now influences one. How many lifetimes — one does not know. I do not like too many lifetimes. I would like to think about this life as my last. And for that, of course, — for that of course I have to have a certain attitude. What is it that I consider my karma, that I still want to settle so that I having settled it, need not return to it? I want to live my life on Earth in such a way that everything that is now given and that could be used as an opportunity for a better understanding

of my life itself, that then, having finished and paid in that way, I don't have to repeat it. Or, I don't have to appear for something quite different which I could not settle as yet in this life. I want to live a full life. I want to live it at the same time different lives together as different opportunities all to be faced simultaneously.

What is needed for a man if he wants to have this kind of attitude ? He has to have a means to find out how can the velocity of that what is an experience be speeded up. Because one must realize that time being limited by death, that that what is the opportunity now on Earth, also will stop at a certain time, and that in that period of one's lifetime between conception and death, one ought to find out how can I make it go a little faster as experience, and extract the same values in a shorter length of time. This is really the idea of Work as an accelerator - as a catalyst .

There are two kinds of properties in a catalyst : one is that it speeds up the reaction, velocity. The other is that it regulates. Our big problem always remains that in unconsciousness we waste, and that the energy which is available is not used properly. And one has to learn how to divide one's energies so that each of the different possibilities of experience gets its proper share, not more and not less. Gurdjieff calls that "lean health". That what is needed, not over, not under, but exact. It applies to exact language. It applies to exact concepts. It applies to exact usage of time, the usage of energy. Not to waste, not to talk too much. Not to repeat unnecessarily - to watch oneself step by step, and to proceed cautiously. So that not certain things all of a sudden could come and take away from you what you have laboriously tried to accumulate. That is what I mean by honesty, really. Because it gives the

valuation of the different experiences in its proper relationship to each other. And you have to have the strength to say NO to that what you know is already finished. That you do not unnecessarily repeat that what you already should know fully well without any further wish to indulge. I cannot say more about that because that belongs entirely to your own Conscience - how much you still will want to waste. Because I cannot expect you to consider your life in such a way that from now on you are going to regulate it. I think it will be very difficult in the first place. I think it is also quite unnecessary. Because such thoughts and ideas of course become much more apparent, and they become much more important as one lives, and it is not ~~that~~<sup>2</sup> in order to hurry up before one dies that all the different things are attended to and that there is still so little time left to do them in. That is not the problem. The problem is the exact usage of that what is given as life and responsibility requires that one becomes that kind of a manager. What is it really that takes away energy which need not to go in that direction. Criticism of onself. It is a form of dishonesty. If I understand myself and I make a statement ; "<sup>this</sup> ~~that~~ is the truth", I do not criticize. I only can say that that what I am is not right for a certain purpose. When I make a statment about myself which I know, I do <sup>not</sup> ~~not~~ need affirmation from soemone else. When I know for myself what I am, I do not care about the impression created on thers, then only if they <sup>wish</sup> ~~which~~ to understand me, they must understand in my own judgment, in the way I am, and honestly, I am perfectly willing then to say it, if they can receive it in that way. And I won't say it if I have doubt. Learning to work together in a group is extremely difficult, and you have to watch your step so often. And if it is a question of the acquisition of your own Conscience, of what I call always this what crystallizes whithin oneself as a permanency which then can go along with one and becomes less and less dependent on the influences and impressions

form the outside world. But that what is premanent is being fed by the total stream of life, which one then allows to enter in order to make that what is essence and essential essence, to grow and become dependable. The accumulation of truthful facts always will go to the center of oneself. They will never stay on the surface. Superficial facts will crowd them out. They will start to touch them if they were there, and they will affect them by associations. Truthful facts always<sup>s</sup> belong to your inner life, and if more it is inner the better it will be for you. It may be difficult to bring them up and to the foreground, but if you give it enough time and if you are relaxed enough, it will be quite possible.

The aim for a man is really that in the balance for himself, he places that what is valuable within and what can be spared, he places that on the outside. People in general, of the outside world, are quite welcome to take what I am <sup>g</sup>ady to give away, but they never can take anything that I still wish to keep for myself to be used or what is my own. And when I discover what is my own life, I am not going to give that away. But I am perfectly willing either to discuss it or to have it join on a certain level with anyone who has also that kind of quality regarding his own life.

What am I now talking about. Really it is a question of relationships on a different level. Different from the level of your body. I <sup>am</sup> talking about relationships in a three-fold manner. I <sup>am</sup> talking about working together in a group. Not with the outside appearance and <sup>the</sup> impression one has made judged by manifestations. Or not even that what take place when one says a word which <sup>s</sup>ometimes is understood and sometimes not at all. And also then for oneself, one wishes to formulate and <sup>to</sup> finds it necessary to talk about oneself. All such things I believe belong to certain kind of world. And it



is the world of the Earth. And for that, it is quite all right to stay there and let it be, and that expressions of the body as something that can exist and of course must exist because those are the conditions of Earth. The laws of attraction and repulsion must of course be and will be there in any normal kind of a person.

Never be ashamed. But what one does with it is different, and for that one has to have different kind of knowledge. And that is why I talk <sup>about</sup> ~~about~~ the two other levels. And unfortunately they are not developed enough. They cannot even be much of a guide. A feeling can, sometimes. A mind usually cannot. Because a mind prattles and it talks an awful lot of nonsense, and <sup>the</sup> ~~excuses~~ that one can find why one should or should not, the reasoning that is attached to it and the associated values which are quite ephemeral, all of that confuses <sup>the</sup> ~~the~~ mind as it is at the present time. And that even if one says, " I understand you ", do you really mean that, you understand the workings of a person's mind, of how he came to a certain conclusion. I <sup>we</sup> ~~have~~ talked every once in a while about arguments. That is why I now talk about honesty, which is a statement of the mind, which is a conclusion one reaches after one understands oneself, and then knowing that that what one then understands is the truth, and be it mechanical or not, that one then uses one's mind to say it, and then let it go because it is not necessary to have any further argument.

The second possibility for a man is that immaturity which can take place at an early age, it is not dependent on the time as measured by birthdays, It is measured by the intensity of ~~experiencens~~ experiences. That when in maturity, there is a relationship between mind and feeling, that would be a perfectly marvelous way of establishing a relationship; as I say, like Emerson and Carlyle, no words, but just being and being together, or close to have an influence from one as an atmosphere reach the other and being let in and mix and <sup>then</sup> ~~coming~~ coming to a conclusion that there is understanding of a-

different kind and most probably of a higher order. But otherwise if one want<sup>s</sup> to leave the mind out and it plays so many tricks, the only way by which one can have a relation<sup>a</sup>-ship for us poor people which might be a little bit more lasting is an emotional kind, and the emotions for us again I say poor people, are so connected with the expres- sion through the physical body that we get confused, and although we may learn to use certain words which for oneself have a meaning and that in such a meaning the word really disap<sup>p</sup>ears and the feeling remains. It is extremely difficult to communicate on that basis and usually one is not interested in that. After the first<sup>r</sup> time of saying, " but I care for you", or "I would die for you ", or " I love you so much ", it becomes a little bit glib and then after some time, it is a little boring even because one runs out of words and one has nothing else than the body to continue to express it. And then it goes to a little lower level - not(-----<sup>?</sup>), not bad, I don't say that, but it is away from the original purpose of a relationship which could last. Things of the Earth, things of the body, do not last. The law of destruction on the Earth affects<sup>a</sup> person. The body itself of course will be destroyed, but all relationships between two, as bodies, also in time, will be destroyed, and in order to maintain them, something<sup>else</sup> has to introduced, which for us as human beings<sup>s</sup> is as a next step, the possibility of the introduction of feeling and depth of emotion. And only then will that continue, when the emotion is not the feeling or fed by feeling alone, but will include the openness towards being fed from a different source, higher than where we are. In that sense, I have said it before-marriages, if right, are made in heaven. Because this heavenly quality that is expressed by means of an emotional understanding between people, then, no words are longer necessary. When that what is their world has already started to fuse and that afterwards, one wishes to determine it and finds words for it, the words usually do not measure up to the feeling because the words as we have them in our unconscious mind are really not forceful enough, not

capable. No expression of words is sufficient to measure up to the depth of an emotion. <sup>q</sup>One can learn, by means of honesty, the mind acquires a language. The mind must go through a silent period of not wanting to become too predominant in an unconscious way of saying things just for the fact of wanting to say it to fill space. First one has to know that one can be together without saying anything and just being. But then after some time, the mind starts to function and not by means of words. The mind starts to realize that the different ways of manifestations are not only the words from one's mouth, but that they can be used, that is, the manifestations of the body, when they are filled with the mind backing it and sending it as an expression of the mind, and that is becoming to <sup>u</sup>man. A posture, the way one hold one's head, the way one has an expression on one's face, but controlled, and susceptible to the slightest nuance on the part of the other to understand what is taking place in their mind or in their heart. The sensitivity of that what becomes the expression of a manifestation. That is the beginning of Consciousness of the mind. That <sup>'s</sup>is the beginning of freedom from the regular cliches, the way one usually wants to talk in order to fill up a little emptiness and in reality not filling it at all, because that what one says has no content. Of course, a feeling and <sup>u</sup>emotion, they can start already because they have a little bit more of a start than the mind. And it is possible but the limitations for them particularly when it comes to words which, of course, you might say, is partly a little physical and when it comes <sup>u</sup>to sex, which, of course, is physical entirely, also limits the feeling and limits the emotional state, and the <sup>ener</sup>energies aroused in a person at such times which are quite natural, could be used for the re-establishing of certain relationships already existing without going out of their way, but doing to them what is needed to the fulfillment of that relation. Energies of that kind can be used towards animal, <sup>u</sup>towards people in general, towards life,

towards ambitions which one sees around one, towards a wish of unity with God, towards a wish to help and to sacrifice and to be able to go out of one's way in order to find what can one do for someone else. It may take <sup>the</sup> place in a definite relationship already existing towards one's father or mother or family, towards children, towards one's wife or husband. Whatever it may be, do <sup>not</sup> neglect that energy for the purpose even if it is understood that it is still quite unconscious. One trains oneself to distribute energy in the most becoming way. When I say becoming I mean what belongs to a man. What is the description of a man when he wishes to grow up. Becoming means a man as maturity, being able. Sometimes the 'obyavatel' idea - the concept of not having to be told by anyone or anything or any condition, but just to be at that level - to be able to do. That already is an indication of freedom.

We talk about such things now after a Saturday, when you have seen each other, when your different forms of behavior of different people you worked with or saw at a distance. When for yourself, your thoughts and your feeling have gone on in your life as you lived it this day, as you thought and did this or that, whatever your experiences may have been. To what extent you actually could understand that that what you are is mechanical most of the time. Do <sup>not</sup> flatter yourself that an 'I' is guiding you. It is a long time, but the wish, as I explained, is after conception, before birth, but nevertheless very definitely there and can be present to you. And so you look at your Saturday and you can ask, "What did I get from it? What did I extract? What words did I use that I now am sorry for? What kind of thoughts were there in my mind which as I say were not becoming to a man? In what way have I failed?" You see, honesty requires that I talk for myself and to myself about my failures, not about my ability, not what I can do but that what I don't do and perhaps could have done if -- but that of course is a strange

phrase, because I didn't do it, so therefore there is no "if". The reality is I didn't. <sup>not</sup>. But my wish could be that if it could be possible, then I would, and then my "if" has a meaning.

When I see myself at the end of the day having gone through a Saturday and seeing many people and seeing myself, and coming to conclusions at the end of the day, I say, sitting quiet, which I hope you do, every once in a while, considerations of your promises - that you keep them. If you couldn't, that you tell that you couldn't. If something was expected--expected of you and you didn't, did you explain? Did you say, "I can not". What was it that has added to <sup>the</sup> ~~your~~ strength of your character? What has changed from idiosyncrasy into a Conscious effort? What is it for you to have added another day to your life?

I hope you don't mind I remind you of such things. You can explain it perhaps a little bit. It is not that I am so concerned about my own life and that I get a little older, and have gotten older already every day for quite some time. That is not my consideration. I look at life around me, as a group. I see this, this effort, mutual. I see it as something growing, something that has been added to compared to a year ago. Making it a little more unmanageable at times. Sometimes ~~it is~~ extremely difficult to keep on, keeping track of what is an aim in purity. Not to deviate and not to allow certain conditions to exist. Not always knowing what is <sup>the</sup> right thing to do. Not always being advised about <sup>the</sup> truth of certain happenings. With all of that, I, of course, must agree because how would I sometimes know and sometimes I will be wrong. And when I make such statements, such statements even are said in honesty because that <sup>is</sup> ~~is~~ important for me.

And so it is with the group. We grow. Where? To what? In what direction? To the outside

world, in activities. To the inside Barn, towards our roots. Do we, as we build the activities and hope for fruit, do we strengthen the roots at the same time ? Because you know, an activity, might every once in a while, become lopsided. So that the tree and the leaves and the branches and the fruit and so forth are top-heavy, because the root system is not developed. And we don't, sometimes we don't till the soil enough to make sure that it remains porous, porous enough for the roots to grow further, as I have said many times, to the diameter around the tree which is the same as the circumference of the leaves altogether, around the branches. So that then, there is that kind of solidity in the tree because the roots have been attended to. What happened<sup>s</sup> today to your roots for yourself in your life ? What have you done ? How much have you thought of it ? How much will your honesty require you to tell yourself, and your Conscience tonight ? But you see, not with any desire of accusing yourself. Only to understand your bondage, your mechanicality. If you understand everything, everything could be forgiven. " Tout comprendre, c'est tout pardonner". If I wish to understand my mechanicality as it is, I will never be surprised, and I also will know that everyone must behave in accordance with the rules of his personality. Whatever that is that I can understand of them, to that extent I can put a certain relationship between us, so that then I <sup>am</sup> not surprised. And they cannot do anything that I would not know already beforehand because that is the law of unconsciousness. And I wish to understand that unconsciousness as a law. And the only way by which I can find out is to live on a level<sup>free</sup> from such a law, and it mi-- might become the law of Consciousness and Conscience, from<sup>free</sup> where then I can look and see what are the manifestations of my body in a accordance with the rules of the Earth. For that we talk again and again, not about questions. Questions are not important, sometimes at a meeting absolutely deleterious, because they continue in a little bit of a way for yourself, and you want an answer without you making an attempt to solve your

own questions. But for that you need material and thought and feeling and a wish actually to do something about yourself, and to set your mind and your feeling in action and not to be lazy and not just to ask a question that you could really solve if you made a little more of an attempt. That is one of the reasons I don't like to answer questions because they become so terribly limited. It is not that I don't want to answer them. That <sup>is</sup> neither here nor there. Where will you derive more benefit from, that <sup>is</sup> my point, and that is really the consideration that I am having in mind, how can you with your own questions, attack them in such a way that you have a wish to want to solve them. If there is inspiration in you, that will carry you ; if there is a wish for life, that will carry you. If there is a clarity of an aim, that will make you get up tomorrow morning because you say, " there is a day, I can perhaps during that <sup>day</sup>, do something towards that aim" . If there is life in you, you will wake up wanting to feed it because there is a possibility that that life <sup>then</sup> in the manifestation of your experience will give you a certain value which you didn't have in the morning and with which then that evening you could go to bed.

Cherish your experiences which are transformed and converted into something that is more permanent for yourself. Cherish that what you see of yourself, whatever your mind will give you as Objective facts. Whatever it is that you must <sup>admit</sup> ~~admit~~ for yourself that you are, without criticizing yourself at that time. Only <sup>then</sup> hope that when it might come again in its regular machanical way that somehow or other an alarm will go off in your heart, and tell you, " watch out, there is danger ahead ". This is the way I will hope that when a Sunday comes, that that what may have been alarms during Saturday will then start to go off at the proper time reminding you : do <sup>it</sup> ~~not~~

make a day like yesterday; make a day today, hoping that then tomorrow will be different. If I do not prepare today, my tomorrow will be ~~the~~<sup>the</sup> same in unconsciousness. If I remember my past, and I see it in the proper light, and I become free from that what I was without criticizing but understanding ~~the~~<sup>the</sup> way I was as I am, then at this moment of the realization of my own existence, I have something to stand on from where I dare to go into the future, That is why we sometimes talk like this between Saturday and Sunday, because the weekend is not over as yet. I said something about it last night. What will this weekend bring you? What can you extract from it for your life? Small, simple things, a little bit, just an inch maybe, maybe less, maybe openness<sup>ed</sup>, not even being able to express ~~it~~ in any kind of a measurement, then only as if it leaves you wishing to be filled, as such openness, you do not know how open you are, but you do know sometimes how empty it is within you.

So I hope you can work tomorrow. I hope you can remember the Barn when you come. I hope you will be on time. Do ~~not~~<sup>not</sup> let it slide. We still are under daylight saving time. We still would like you to be here by 7:30 and not later, so that attendance list shows all of you. So that when at lunch I see new faces, I say why? Why weren't ~~not~~ they there early in the morning? What was the difficulty? It may be explainable. Again I am not criticizing anything about yourself. You are the judge, but you must know because all I wish to do is to remind you that to have a Conscience in honesty is probably the most important thing that you can consider, that you can think about, and that you can feel, and with which, as a thought, I hope you can go home.

Good night all of you.

END TAPE

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